

TUESDAY MAY 20, 1958

TABLE OF CONTENTS

Suggestion for group to send Trudy (who had an operation) a note. Plans for a group project for the summer. Relationship between knowledge and understanding.

Abdo: Wishes to leave New York to find Magnetic Center.  
Mr. Nyland: Magnetic Center within one. Task to control anger manifestations.

Alla Gutoff: Ordinary life situation may make it necessary to leave group.  
Mr. Nyland: Making every moment count.

Paula Leslie: Report on task to live as if it were the last day.  
Mr. Nyland: Create friction in order to continue to work. Principle of concentrated effort as illustrated in the game of ice hockey.

Max Cohen: Report on task to change behavior with other people.  
Mr. Nyland: Task to report next week in two sentences.

Wesley Goulding: What is the relation between ordinary conscience and real conscience?  
Mr. Nyland: Difference of plane. Attributes of real conscience. Conscience regarding work means I must work or I will die.

Rhoda Goulding: Inability to remember to do task.  
Mr. Nyland: The use of prayer, Lord Have Mercy.

George Mabile: Did not prepare for task.  
Mr. Nyland: Attitude. Ability to do in ordinary life makes one believe one can do work. Becoming positive regarding ones possibilities.

Question: (?) Attempts to work when feeling sorry for myself.  
Mr. Nyland: Do not let it continue; catch it before indulging in it.

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There are two things I would like to mention. One is Mrs. Bartel is sick, is still sick, had an operation this morning. Everything is alright as far as we know now. I do not know ~~xxxx~~ how you feel as a member of the group towards her. I think you have quite definitely not only a human feeling but a feeling of a little different kind even. And, as such, I think it would be a very good gesture, that is, if you honestly feel it, a very good gesture on our part to do something; send her a note with all the signatures on it; send her some flowers towards which all of us contribute a little bit. Have some one do it who is trustworthy and close enough to her, who is willing to do it. A thing of this kind, it seems to me, that an event which is an experience for a person and this group which is quite a moment should not just go by unnoticed by us. We should feel a little bit more and a little bit closer. And even if you do not feel it, you have to make yourself feel it. I do not know who if you knew about this. Who knew it? very few.

You see how we could live our lives without anyone knowing really. We may as well die and some one will find out, "Oh, he died." It is an extremely different way, you know. We have to live together if we ever want to get somewhere in mutual help.

At the reading tonight we heard and could have heard how necessary it is that certain things happen from the outside. That, by yourself, you will never be able to do anything for yourself. You need help. And you may as well start to realize that and start believing it. Then perhaps, from that standpoint, you will start to understand why it is that you need help. ~~But you cannot do it alone~~ someone; some people, some group who will tell you, at certain times, when you are all wrong and when you are doing certain things quite mechanically and how to extricate yourself from that; can only be done by someone who is honestly and sincerely towards you and wants and wishes you to develop and wishes you well.

But, in order to be that, that is, to be under the guidance of such a person, you yourself have to have the same kind of feeling and attitude towards all the rest of the group; some a little bit less, some more. I know. We cannot be friends with everybody. But you have to meet on the basis of all of us are striving to do something for ourselves that we need help for and that cannot be done by oneself alone. If we know that, then I am quite certain you will have a little different attitude how to become a sister or a brother to others.

Here is a good opportunity to show what you can do and get out of your ordinary shell. Do something a little differently. Make yourself do it. It is quite necessary. It is quite necessary to break this shell of convention, this shell of smugness, this shell of being satisfied with your own little group of friends. Include some other people in it. And try to become more human and more understanding and more ready to give more willing to live, not only for yourself but for others. And try to take others into consideration whenever you look at them.

I am saying this a little differently than perhaps you would expect. I do not say it softly. I say it really as if I accuse you. You know very little of each other. It is still a matter of coming here and there we are and afterwards we go and another week goes by. And that many of you, you do not know at all what has happened to your fellow

workers, if I may say that, what has happened to them during the week. You are not really concerned. But, for that matter, you are very little concerned with other people in any event. Even your brothers and sisters by blood you sometimes do not care about.

We are terrible you know. We do not realize how terrible we are because we are selfish. We are stupid. And the reason I raise my voice a little bit is because I quite seriously believe that it is necessary to wake up. And that you have to look at yourself a little bit critically and to admit that we are lazy and stupid.

Alice, will you be so kind to take care of that. Anyone who wants to contribute something will take care of that part. And I hope in the next 48 hours that she is out of danger and that pretty soon she will be back here again. But let's make this gesture.

There is another thing I want to say. It is in connection with work over the summer. Several of us have had an idea that we should be able to do something more tangibly than just coming here every week and that perhaps a summer is a very good opportunity. Last week I suggested the tapes and listening to them. And you know my attitude on that. There is also a possibility of working together in some kind of a project. And I would like you to think about it because, you see, we have to create opportunities like that. If we do not, we lose track of each other and many things again, I am quite certain, if we meet in September, much of this will be memory. But, if you are able to do something tangible, that is, physical work or working together on some common aim and having an aim, of course, having in mind something that by means of such an aim, you will also serve the work in general and do something for the Foundation or do something for the propagation of the ideas, or something that becomes more permanent in yourself. That is, something that you really feel that you ought to do in order to help the ideas and to help each other. A project is a very good thing. Now, how to find a project that is really reasonable and feasible. That is another question. That is why I mention it. You have ideas. You can talk it over with the few people you do know. And come to some kind of a conclusion or some suggestions and next week we can perhaps talk about it to see out of the variety of different possibilities of projects we might select something that will be beneficial to the greatest number of us or where all of us can contribute to it or maybe perhaps two or three different projects that we all can work on over the summer in order to establish a little bit more of a bond of fellowship. I would call it working, cooperation, affording each other an opportunity to see ourselves and to be partly in life doing something that is more fundamental and more essentially necessary for our own development. Perhaps a project can serve that purpose. And if you want to, it will determine on your part how much you wish to wake up.

You see, it is necessary not only to study or to sit and listen and soak things in. All of that is knowledge. Those who were at the reading remember that knowledge is a question of how to do ultimately. If I want to ~~do something~~ do something, I have to have knowledge, it was read. And if I have to have knowledge I will have to find out how to know. It comes back to how I will have to be in order to get knowledge in order to be able to do.

Remember some time ago I mentioned this little cycle between the three



centers. Knowledge will give you the ability to do. Doing will only be possible if I have a wish. With the wish, I will gain understanding based on my experience and my level of being. From that, I will get more knowledge. And again the cycle completes itself in the same way. This is exactly the same principle. And, by putting ourselves in certain situations, with a project, with having to work together and to tolerate each other and to see how we are with our idiosyncrasies and the things we dislike; not to get mad, to have patience and to realize that every person may be made up differently.

But we have all some function to fulfill regarding the purpose of our lives. And, on that basis, if we can understand that perhaps we can work together a little bit and be more tolerant and more patient and more understanding with each other. Try to think about this. What kind of a project we could really use; what would be feasible for us, for us as a group to do. And bring your suggestions next week. We can talk about it. There is still enough possibility to discuss it and the summer has not started yet and all the various factors perhaps can be considered. But it is something that is worthwhile to give attention to now and to see how you face it. That is all I wanted to say as far as the two points are concerned. I think there may be something else but I will remember. Now Abdo put his hand up first. So we will start with him.

Abdo: The thing that I did not -?- last week, I tried to make -?- and I also repeated my task you gave me the before the week before.

Mr. Nyland: How did it go this time?

Abdo: Well, I would say it went about the same.

Mr. Nyland: But you extended it over different days, didn't you?

Abdo: I did it all week. About all I can say about the task is that I did it with the best of my ability. I really -?- but I am not clear as to just what to relate about it. I do not want to be intellectual and not have the heart that goes with it. In any case, the valuable aspect of the task was something that enabled me to manifest this great -?-. In other words, if it were not for that task, I think I would have gone somewhere. I would have started to travel on my -?-. This is a fact.

Mr. Nyland: What do you mean by going in a straight line? Do you mean by travel that you would have left New York?

Abdo: I think I would have left New York. I think I would have wanted away because there is not yet here something that is a magnetic center for me to say that my whole life I will live by that. I hope it could be but it isn't.

Mr. Nyland: But where do you expect to find the Magnetic Center?

Abdo: Well, it has to be something I believe in. Something I could -?-

Mr. Nyland: But, if you leave New York, where would you go?

Abdo: Maybe to the near east.

Mr. Nyland: No, no. I am not interested in where you would go. Where would you run away from?

Abdo: I am trying to find myself. I am trying to find something.

Mr. Nyland: Well then it is the same if you stay here. What would you expect outside circumstances to give you what you cannot get in New York?

Abdo: If you want to know the truth, I don't know.

Mr. Nyland: Alright, then stay where you are because if you do not know, why would you go? There is absolutely no sense in going?

Abdo: I am looking for something that will make my life more real.

Mr. Nyland: That is right. And you think you will get it away from New York? You just said you didn't know.

Abdo: Well, at one time I think I based all of my life on the fact that day I would go to the east because I know that there are schools there --?-- reality; the place where I will not live in this stupid New York City and play the game of business. It makes no sense to me whatever.

Mr. Nyland: Good, why don't you go there?

Abdo: I may do this.

Mr. Nyland: Alright; I mean, I have no objection. I just want to know why you want to go. But if ~~there~~ that were a purpose, some aim that I had, I would save up all the money I could and go.

Abdo: I am hoping to do this. In any case, I do not feel that there is anything to be found here.

Mr. Nyland: No, that I am not interested in now. You have an aim to go some where, to the far east ...

Abdo: No, I did not say --?--

Mr. Nyland: Not yet? So we cannot make it a task.

Abdo: I am telling you right from the beginning, this is vague to me.

Mr. Nyland: It's alright.

Abdo: The main thing is that there is not anything that is a fact, something that I can hold on to here as yet.

Mr. Nyland: You have to hold on to yourself, something inside of you. The question of Magnetic Center is inside of you. You will not find it in Tibet regardless, or wherever you go, regardless of how many schools there are. Either you solve the problem with yourself or you will never solve it. It is not in Washington and it is not in New York. It is in you. And you take your own world with you, with all your mechanicality, with everything you have, wherever you go. That is why you will never be able to run away from these questions because they will come up every time in exactly the same way, regardless of the place, geographically, where you are. It is your atmosphere that goes with you. This is the problem you first have to solve. And if you think you can solve it by going somewhere else, go. It has nothing to do with New York. And it

has nothing to do with your point of view of New York.

Abdo: You say is it the problem that is the thing. It is not like this, I know it isn't. I mean, it is not anything that there is a little problem within my heart that just goes berserk/ I mean it is a whole way of life, something that I will be able to say, "my life will be real."

Mr. Nyland: Where is your life now?

Abdo: Right now it is really idiotic.

Mr. Nyland: No, where is it? I do not ask how. Where is it? Where is your life? Outside of you?

Abdo: No, my life is really made up of what I am doing.

Mr. Nyland: Alright, it is you, isn't it? And that goes with you wherever you go. I understand the particular problem that I have to find the proper relationship towards my life and I understand very well that there are questions that I cannot solve. But, if I am interested in that, I cannot solve them by going away from New York.

Abdo: Well, perhaps I could find the knowledge that will enable me to solve them.

Mr. Nyland: Ah, that may be. Then you go and hunt. Go and find it. Do like Cuspensky did. he went to Ceylon and India and so forth and when he finally came back, right there under his nose, there was Gurdjieff. I do not want to say that you have to find it the same way. And it is ~~xxxx~~ quite possible that whatever Gurdjieff has to say, that it is not for you. I mean, you do not have to agree with it. It is quite alright.

Abdo: I believe in what Gurdjieff says.

Mr. Nyland: Never mind if you believe in it or not. It is only of interest to the extent that you are going to do something. Your belief will not change you as far as your life is concerned. Only your doing is going to change you. And, unless you are willing to do something, you will never solve this problem. This is my opinion. For that reason, I gave you a task. A task meant that you did something. So, perhaps you tried it honestly and it kept you here, let's say. What next. Something, out of the knowledge which you have - you have to put to practice. If you believe in Gurdjieff or believe that there is some reality in it for you, that there is something in the ideas and in that system that may be valuable to you, you have to prove it to yourself because the question of theorizing about it constantly, either meditation or mulling it over in your ~~xxx~~ brain is not going to be any valuation of the ideas. It simply means satisfaction of curiosity.

Abdo: Let me say this: I admit that I am strange.

Mr. Nyland: Why, why admit it? You are an ordinary human being like all of us.

Abdo: I may be ordinary like all of us but within my hear -??- I cannot do certain things -??-

Mr. Nyland: How do you know how many idiosyncrasies there are in everybody in this room?

Abdo: I don't know,

Mr. Nyland: Exactly. So, why say and single yourself out that you are a strange human being? No, you have difficulty in applying the ideas.

Abdo: ?? for myself, I could not do it. I believe that these other people can do it.

Mr. Nyland: No, you do not have to believe them at all. I think that ~~xx~~ they have just as much trouble as you have.

Abdo: But for me it is not only trouble. It is an impossibility to experience.

Mr. Nyland: Then you did the task tho. Good. And it was only because I asked you not to argue about it. That is the sole reason. And you see yourself that as soon as you allow yourself to start arguing you find yourself chaotic. The conclusion that you can draw, if you want to draw a conclusion, is only to do those things that you can do without argument.

And maybe, because of that, you will stay in New York.

Abdo: But you know, the fact that I argue is that my mind tells me that you are a fool is you do not do this,

Mr. Nyland: Yes, sure. Every person has the same idea. If I try to observe myself and I try to be present to myself, I say, "What a child's play. Why don't I just live unconsciously? Why don't I sleep? Why should I bother about waking up?" We all face the same questions. There is nothing unusual about it. I do not have to be brilliant or not brilliant. I just find myself doing utterly foolish things; trying to wake up to whatever I do. And honestly, I can do it much better if I sleep. So, it must have another kind of a reason. As soon as I begin to question these things in this way, considering myself a fool, where would I get the energy to want to do something?

Abdo: There is something in me that wants to do that.

Mr. Nyland: Then find that. When you find something that you want to do, then do it. It is only the question of wanting to do it-- not wanting to think or wanting to feel. These things are out. You spend too much time on them. You have not spent enough time in doing or trying to do. That is why I emphasize it. In the beginning, when you learned a little of these ideas, you were willing to try and you tried. Then it became a little difficult. And then your energy and your attention shifted into thinking, into feeling and all kind of other things then came up; but not doing. And therefore you have prevented yourself from really finding out what it was all about. Now you find yourself in that difficulty that you cannot do. You only did because I asked you and you avoided, quite definitely, to fall into the trap of thought and the trap of argument or the trap of feeling. Under the influence of the task, you did not allow yourself that kind of luxury. You did do certain things. This is the only solution. If you want to learn, that is, if you want to find out the value of the ideas of Gurajiev for yourself, you have to start by doing.

Abdo: I am willing to work.

Mr. Nyland: Good, Then the attitude is: Never mind about New York and going away or trying to find something else somewhere else. You say, "I wish to do". What can I do next? This is the argument, isn't it? That is the whole principle. So now let's find out what you can do. And again,



without any particular thought. That is, meditation.

Abdo: When it comes to the point of ???

Mr. Nyland: When we come to that bridge, then perhaps we will cross it. For the ~~first~~ time being, it is out. It does not exist. I refuse to give attention to it. I do not want to discuss anything in a theoretical way with you. That part is past. It is not a very practical way. You make a suggestion. What do you think now, based on your task and the fulfillment or non-fulfillment, what you now could do with yourself.

Abdo: ??I will be very frank with you. I would rather you give me the task. If I do it...

Mr. Nyland: Yes, of course, it is much easier.

Abdo: No, it would not be a matter of easier

Mr. Nyland: Yes it would, because you refuse to think about it. No Ed, it is quite necessary for you to become clear about it. If I give you a task, you will do it. I would like you to find out what is the matter with you and then take a task in accordance with it. What is the matter with you? If you realize that, you spend much too much time in putting too and too together and making them fit in theory, if you realize that, then you would select a task to eliminate it. Tell me, how often do you fly off the handle?

Abdo: Not too often.

Mr. Nyland: Twice a day?

Abdo: I would say two times a day.

Mr. Nyland: It is a good average isn't it? Will we take a task now based on that? You find yourself getting angry. Regardless of the good motivation for you to be angry, you could be justified in being angry. You will not be angry. If you find your hands moving, you know, as if you are going to hit someone, you tie them behind your back.

Abdo: I don't have to do that, If I make up my mind I will not hit.

Mr. Nyland: I mean theoretically. Metaphysically speaking, I put my hands behind my back. Alright? I do not have to have rope for it. What I mean is: Will you take your body and let it continue in exactly the same way as before you got angry. You feel anger coming up/ You feel already formulation of words, swearing. You see it coming. You know it.

Your blood rises a little. You have the temperature going up. You get a little warmer. A certain stiffness in your neck. Perhaps an expression on your face. Perhaps a little bit more flushed in your face because of the blood circulating faster. There is a certain tension in your legs. All these various things continue already before there is the explosion of "God damn you," and so forth and so forth. Right? All of that you try to eliminate.

It will catch you. You will be in it before you know it but you will see it. As soon as you see it, you will go definitely against it.

Abdo: I know one thing right here. I will not be able to stop the reaction but I can control my movements.



Mr. Nyland: Good. The reaction - I am not talking that you will not receive it because when someone says something that makes me angry I will receive it perhaps in my emotional center or sometimes in my intellectual center. I will hear it. It will be registered. But I would like you at such a time to stop it right there and to continue as if nothing is happening. If you can do this twice a day, for three days, then the other three days you will say something different from usual. That is, you have the reaction; you have the energy. You will not express it in the usual form but you will express it in quite a different form. When you are led to be angry and in your anger say a swear word or tell someone off, you know, you will change it and you will say, for instance, "Ah, what a wonderful day." I, being constantly involved in my emotional state of almost killing the other fellow, I will say that. For three days, Alright? This is doing. And do not think about it. Do not try to explain to yourself why you could not do it.

Abdo: I won't.

Mr. Nyland: Alright. And for the rest, this is now worthwhile living for. It is to give you a taste of that part of life. This part, this phase of life is worth ten thousand times more for you than any other phase having to do with your intellect or having to do with your emotions. And if you see yourself while you will see it gradually that that is what should be fed, that you should wish for, that you should realize where there is a tremendous emptiness. Alright? Good, fine.

Abdo: ???

Mr. Nyland: We will stop the other task.

Alla Gutoff: Mr. Nyland, I have the opposite thing. U have a little problem. ??? .. cross that bridge when you get to it. At the same time, it has to be started, it has to be started now. ??.. getting a job ?? for next season ?? there is a good possibility. It means we would have to move away from here, quite far. Then, you know, next year they will, if they like him, give him one more contract and we will be staying away from work. It would be wonderful for Daniel because it would give him a chance as a musician. It would be very good. At the same time ?? me from work. And I cannot lift my hand to write a letter to start that thing rolling. I cannot make myself go away from the work.

Mr. Nyland: Tomorrow morning you write a letter accepting it.

Alla: Well, it is not accepting it.

Mr. Nyland: Whatever it is; to take steps to do it. That is what you really want. It is also what Daniel really wants.

Alla: I don't know ???

Mr. Nyland: He really wants that. And we will take a chance on the work. The reason that I say it is that you know enough about work. You will not forget it.

Alla: I may not forget it but that is all.

Mr. Nyland: That is alright. You will never forget the attitude you have towards it and feeding is another question. There are many ways by which

it still can be fed. But you have enough at the present time to work with. And it is very important to establish yourself in a certain professional way or in what you would call business on that kind of level.

Alla: Actually this isn't business. It is a profession.

Mr. Nyland: That is right; whatever it is. This is my advice. You do not have to take it but I have suggested it. Talk it over with Dan. You will see.

Alla: Well, there is still possibility of staying in New York ?? so in the mean time ...

Mr. Nyland: No, do not do it half way; do not so it half way. Do as if work does not exist.

Alla: Well, that is asking me too much. I am already ...

Mr. Nyland: Yes, but that is ~~xxxx~~ exactly how you will come to a good conclusion. And it also will mean that whenever there is a possibility of talking about work or trying to get something from it, you will listen with four ears. You will make everything count now. And you will have such intensity knowing that you perhaps might be away next year, that you will live double.

Alla: ???

Mr. Nyland: That is right. You will see. It will work out for the best. In any event, do not worry about it. Infinity is every where. Not only in New York.

Alla: I am afraid for myself.

Mr. Nyland: No, you ~~am~~ need not worry about yourself, neither about Dan.

Paula Leslie: Before I left, Mr. Nyland, I told you that there was a task that I wanted to do that you had given to the group some time ago. And which I had never had the courage to try. And this was the task of taking one day and living it as tho it were my last. And I selected the day that I left to try this. I prepared myself, well, actually from the day prior to that.

Mr. Nyland: Was this Friday?

Paula: Yes. And I went into this with a great deal of -?-. And I tried to be as honest as I could. For one things, I was present only momentarily. So much during the day, more then I ever have been before any time. I was aware of seeing myself being taken away by almost everything, not just negativity but pleasantry as well. And I tried to go beyond just the seeing stage because I felt that if this was my last day, I have to try to make every moment that I can count as much as it can. And this kept going along until about four in the afternoon. And then, the next thing I knew it was five in the afternoon and it really frightened me because I just realized, altho I had before, but even more so then, how unready I was to die and how inadequate. How ever, there was not such great lapse again. And I was up until about five in the morning and this continued. And it seemd to set a key note for me for the two weeks I was

away. Of course it is easier, in different surroundings, to try to wake up a little bit. I am not quite as mechanical. But I did, it left an impression on me, I could put it that way. But I know from my previous experiences with work, that it usually goes in hills and valleys. And this time, before I get to that point, I would like to be shocked into a continuance of work, so I can possibly avoid that.

Mr. Nyland: You see the same thing that happened during the day, that you found yourself at four o'clock losing yourself and at five you catch it again, it only means that there is a certain quantity of attention, a quantity of energy which you have. And, even if you set out with wanting to use it as well as you possibly can, it must run out. It finishes. This is the extent of our energy and how far we are. After that there is nothing any more. The same way the effect of a day like this, trying to spend it on ~~xx~~ a certain level will help out to smooth out the valleys and the hills. Altho it will last a certain length of time and there is nothing you can do about it from the previous day.

But, during the period that one is still under the influence, in that period, I can start something new. And this you have to find. Because, if I take something new, then I can get new energy because I eliminate or go against a certain friction. You see, if I want to continue this as long as it will last, I use ~~xx~~ an ordinary thought process about it. I do not introduce anything new at all. All I sat is I wish it would last. And my wish does not mean anything.

Paula: No, I want something new.

Mr. Nyland: Good, something new. Now you are in a good state, you take something of yours ~~that~~ that you know would give you some friction. Whatever it may be, there is lots of it. You will see it. You will see certain things. And try to single out a few things that you know in a day that you really ought to do and that you can do, that you can remember. And ~~with~~ the experience that you have had, you will have much more desire to do something and to see yourself in that.

For instance, you will find that now, since you have rested and that now you can expect to work a little better, ordinary work, I mean in the office, you will see how often you can now use this for yourself to be present to this ordinary work in the office. Since you have rested, you ought to be able because you are not as tired. It will give you a possibility. There is no excuse. You will not allow yourself to be fooled that easily. You will say, of course I am alright but I must convert it into something else; that is, to be present. And I will take, let's say, for one day, quite a serious one, every half hour to remember myself. Or whenever I get up from the desk, I will try to see myself. I will take the time that I want to. And I want to see it. And I want to persist in seeing it. I want to keep that, that regardless of one step, I lost again and again. I will make a certain effort, quite a concentrated effort during the day of being that and to be involved, allow myself to be involved, then to try to see myself. Select now out of your own day certain things that you know are difficult and put them to work. With that you will derive more energy which will carry it over.

There is a game, you know, sometimes I do not know if you have ever played ice hockey. Sometimes in football it is, in soccer, it can be done but ~~xx~~ it is not so easy. In ice hickey it is a little easier because the ball goes ~~orx~~ whatever it is, sometimes it is a ball, sometimes it is another ~~piece~~ piece of material, and you hit it. And another one, of the same party, has to give it another push because it runs out you see.



And he hits it while it is going.  
And so three or four hit ~~it~~ the same thing and it is as if it comes from here. It has not stopped. Every times it gets a new, a new one, a new one. This is the way I want to work. I find myself under the influence of something I have done. I am at a certain level. In this level, I know that something else must give it another push. I give it a push by working, by doing something. Then I again find myself on a level, I run out. At that moment, when I see it is running out, and I know it is going to run dry, there is no reason why I should ~~max~~ stay, you see. The law of gravity will continue to drag it down. And I have to be at the proper moment alert enough to introduce some kind of an element by which it is lifted up.

This is the understanding of a psychological moment. When can I do it? At what time? it is not right each time. I know it because sometimes it does not fit at all. But I have to be alert enough to introduce this extra effort again at the proper time. When it is there, I am lifted and again I will go off. And again. And this way I can sometimes do it five, six, seven times before it actually starts to run out. and you can extend this. But you have to introduce all the time new energy. ~~It~~, will we try it that way? Then your vacation will last a little longer. Alright. Good.

Max Cohen: Last week you gave me a task which, as I understood it, was to behave towards two people whom I come in daily contact in the way I should behave.

Mr. Nyland: Not 'should behave'. You determine before hand how you wish to behave and then you should behave in accordance with what you have determined.

Max: The type of behavior which -- I cannot say that I determined it but which was determined within me, was to behave towards them in a very matter of fact simply way. Yet, at the same time, keep it as unobstrusive as possible, that they should not notice any different in my behavior altho my behavior would be basically different from what it was.

Mr. Nyland: The behavior on your part could be exactly the same but the attitude, that is, the accent you place on it should be different. With other words, it should come from a different place of you.

Max: It consisted that when so mething was said or done that I did not react in a critical or wise-guy type of way but take it just as a matter of course. And, generally speaking, I do not speak to those people unless they speak to me and then I answered them only as yes or no or something similar. And there is one person with whom I get very involved frequently. And, in this past week, the whole relationship was changed in such a different way. I really felt, because usually our exchanges were just so many arguments. I would say, "Do this" and he would say, "No. I want to do that." And it wound up that he would ask me what to do.

Mr. Nyland: Do you argue easily with him?

Max: All the time.

Mr. Nyland: How much now can you yourself say that you were awake when this took place?

Max: Oh, the minute the man opened his mouth it gave me such a little bit of a shock and the impulses that were within that automatically arose within me where immediately caught.

Mr. Nyland: You would say you were a little more awake?

Max: Yes, definitely.

Mr. Nyland: Now let's take another case where it is a little bit more difficult. Every time that you will talk, you argue. You make an argument. You select it a little easier. By being more or less neutral or keeping your mouth shut or simply confining it to yes or no is rather easy. But now you intentionally make an argument. Even if there is nothing on his part to argue with, you make an argument. Can you do that?

Max: Well, that situation does not exist any more because I will not come in contact with him.

Mr. Nyland: Take someone else. It doesn't matter. It is not bound up with him, but some person you have dealings with. That is, if you can afford it. You have to do it, you see, in such a way that you do not become too obnoxious. It is possible of course. If you argue with your boss he may tell you ... No, so use your common sense. But every time you start to argue, this is a very good task, you see. It will force you to be much more on your ~~gt~~ *qui vive*. You will really be much more alive and at that moment can ~~xxx~~ say, "Am I really alive?" That is, "Do I see myself?" Do I realize I do this intentionally, quite against the grain but I do it because I want to hear myself argue. This is one thing. That is the task.

Now, next week, when you report, you try to report on that task in two sentences. You seem you have to make it very clear for yourself what you want to say and then you say it. Not more than two sentences. One sentence introduction of what the task was about and the second sentence the result; concise, to the point, not too long. It is also very difficult. Many times you will start to talk, you see, and during the talk certain things become a little clearer and then you add on a little bit and a little bit. And this is the way you talk. This is the way you very often talk. This time now, when you report, you will be as exact as you can be in as short a possible time. It goes with the task. Alright?

Wesley Goulding: I want to ask you if you would say something about conscience and the relation of conscience as we know it in ordinary life to whether or not it should develop into conscience in relation to the work; or whether conscience in relation to the work is something different.

Mr. Nyland: It is rather difficult because conscience, as we know it, is different in different people. Conscience, to have a conscience and to be conscientious may mean for me something. And, if I would insist on doing what I think I ought to do conscientiously, it may be entirely different from what someone else thinks he or she ought to do. My ordinary conscience, as it is now, is of course made up by means of the different education, whatever conditions I have lived in, whatever they have made what I now call my conscience. This what I now call my conscience has to be the start of how I will view work conscientiously.

But, you seem this now introduces value of the work and the necessity of the work. If I see that work has a certain value and is necessary for me, then the fact that I do not work will arouse in me a voice of my conscience. If my conscience in ordinary life is not very flexible or it has not been used very much, I cannot expect that regarding work I will have a conscience. But, if I understand that work becomes more and more necessary as I realize in what particular condition I live and what I am and what I should do, then, seeing this, and at the same time realizing

that if I continue ~~the way~~ the way I am, that I will not get anywhere. And that I will die, as we say, like a dirty dog. Then, at a certain moment, I will start to become quite aware that unless I do something about my state of being, something about putting to practise ideas that I have heard and which I think are now necessary. ~~Then~~ To the extent that these ideas have become part of my life, so that I must say that unless I put them to practise, unless I try to live in accordance with them, I will not live. Then my conscience can also be aroused.

It has to be, of course, on a different kind of a plane. That is, it has to be much finer. I will have to take certain things that perhaps in ordinary life I could live with. And never mind if I do not do it, I will say such and such is the explanation. I could not do it for such and such a reason and then my conscience is put to sleep. Regarding work, my conscience can never be put to sleep. I cannot find an excuse. And if I do find an excuse, I know that I am trying to use the ordinary rules of my ordinary conscience and trying to apply it to the conscience which has to be a guiding factor in my life; that is, in my real life. You see the difference?

When I talk about conscience in work, I will not allow the various factors that now influence my ordinary conscience also to ~~play~~ play a part. I cannot take a certain situation in which my conscience for work plays a part flippantly.

Wesley: Isn't this just the thing that we have certain conditions in ordinary life and I have often a tendency to -??- same conscience that tells you that you either should or should not. But you deny it. I many times turn my back on what conscience I have.

Mr. Nyland: Yes, as I say, there is that kind of a conditioning.

Wesley: Then there is this tendency which carries over into the work.

Mr. Nyland: That is why I warn against that. Conscience regarding work cannot ~~use~~ use the same factors of justification. There is no justification. You see, there is only fact. I know what I ought to do. This is the clarity that is in my mind. I know that I must observe myself; that I have to be objective. And my conscience, as far as work is concerned, says, "Did I or didn't I?" And when I say "I didn't" I know I find an excuse. The fact remains that I didn't. That affects my conscience as far as work is concerned. I have to accept that condition, of course, as I am. At the same time, I do not squash my conscience. It stays there. It is still there. It helps me to see myself even better in the real condition the way I am, instead of finding an excuse of justification. It helps me to realize the particular state of my inability. And, for that reason, my conscience in work has to be much finer.

Wesley: A number of times when I feel -??- about the work that I felt that I could stop it or I would not. And I mean this can get you in a very -??- when I have no plan or anything to do something. After that it is impossible for me then to do something within a short period. After that I start, even though I say to myself, "I will stop it; I am wasting my time," I have then to do something.

Mr. Nyland: Wesley, it links up with what I said a little while ago. If work starts to mean something as a condition of life, then my conscience will not allow me, that anything comes in between. It will come in between because of certain impossibilities for me but I will still remember the necessity of trying to work. This is what I meant. I see the necessity of working on myself. And it has become, for me,



part of my life. By that I mean it is necessary to have my impressions made conscious in order to be able to really live. With that, my conscience has been awakened. And each time now that I do not receive that kind of food, each time I mark it up as something where I have failed.

If I live with my conscience in work, then naturally it will come back to the possibility: Perhaps it is better for me to do something. I will constantly have this necessity, this feeling of necessity, of wanting to do something because it is exactly the same as if I keep my breath and I do not breathe, when I do that, there is a moment at which I must breathe or I die.

Regarding work, one can get to that state: I must work otherwise I die. And this is my conscience that comes in. It is an entirely different situation from my ordinary life where I say, Well, I am sorry - and let it go at that. When I live with my real conscience in work, every moment of time that I lose, as it were, counts against me. And the realization that I lose time means, like Paula mentioned, that one hour, your conscience will not allow you to live like that. The more I can live with my conscience, the more I will see the reality of the necessity of working. And it is a thermometer for me to judge what does work mean. How much of a conscience have I regarding work?

Outside of that, there is very little to say about it because again it becomes a personal question. What is conscientious? How do I look at work conscientiously? Do I really see it or look at it for me that important that I work? Or am I many times lazy and try to get around it or try to get away with with a little less effort? All these things constantly will happen. Because it does not matter at what state of development I am, I constantly will have to see that it is necessary for me to fight and there are moments and periods in which I just cannot fight. But my conscience goes on. And it is not stilled.

Now, what else can one say? It is a voice that continues and I am already in a state in which I must hear the voice. Before I get to that state, my conscience really does not exist. But there is a moment in my development where I cannot forget anymore that I must work. Only when it is at that point, I call it the light giving point, it is the Fa of my development, at that moment I am unfortunately constantly reminded by my voice of conscience that I must work.

Webb: But that voice isn't always -??- I mean it is only occasionally that -??- see how you are or what you expect of yourself, you then work.

Mr. Nyland: No. You hear it all the time but you do not work all the time. You hear it. At any one time that someone else would remind you, you will say, "Well, haven't you any conscience?" The only answer will be "Of course I have." In ordinary life someone will ask if you have any conscience. You say, "Sure but" and then you will explain it. There is no explanation possible with this. It is either light or it is not.

Conscience on that plane simply means it goes on all the time. With hearing it, I may be able to do something or I cannot do it. When I cannot do it, my conscience continues to tell me that I am incapable.

Rhoda Goulding: In the past several weeks, I have given myself different tasks and I have found, in great part, that I have not been able to do them. I do not know why. I want to be clear for myself. Does this depend on conscience? Some time ago, two months ago, I thought I found out something about myself. In fact, I am sure I did. And I worked along those lines for some time. And then I was not able to work on that and I took other tasks, daily tasks. I did them and then I forgot. And I kept on forgetting. I would remember and then I would forget again. And every times I remembered I had forgotten. It has been disturbing that I forget this way and I felt perhaps if I could understand this according to the law of seven perhaps there is something.

Mr. Nyland: No, it is not that. Do you ever pray the rosary? It is a matter of prayer now. That is, to be honest, very sincerely; as tho to come to yourself as if you are going to do the sensing exercise. But instead of that, you will consider and think about the task you want to do, with which you have had experience yhat you could not do it. You then try to become quiet. You see yourself willing to do the task, unable to do the task. You yourself apparently cannot supply anything. That is, you have tried and you have been quite honest about it. And you come to the realization that there is not enogh energy. You need something else from outside. How can I get it?

I become very humble. At that moment I really must mean when I say Lord have mercy. If I can at that time collect myself, to find myself in that condition of inability and realizing that there is nothing in me yhat I can, as it were, put on the white robe, that there is no way. no phase of myself that I can turn to, and that I could depend on, at that moment I pray. And I pray in such a way that by trying to collect myself, trying to be present to that state inwhich I am, I then do a sensing exercise of my four extremities, my arms and my legs and sitting quietly and trying to be as I ought to be, I realize that I am nothing.

I must have help. I put myself in that state of sensing my right arm and while I sense I say, Lord Have Mercy. This I say aloud. And in the voice I must put my feeling, my wish. I must hear it. It must come from all of me, not from my head. It has to come from the place where there is the realization of my nothingness, my inability. Not my theory. But my real essential beings I cannot. But I wish. And, for that, I dare to say Lord Have Mercy. With this, I now try to sense. My right arm. That is, I have now that kind of composure. With that, my right arm can now become open. And you remember, I mentioned once how it is sometimes possible to recieve certain material from sources outside of oneself. I then, by being fully awake, wish to be effected. I want to recieve. Lord Have Mercy. Lord Have Mercy, if you wish to emphasize it. And each word perhaps may have a certain meaning which you remember. But the main thing is to hear it. And you have your conscience take part. Then the right leg the same way. Left leg the same way. Left arm the same way. After that I try to be quiet. I try to breathe just normally. At the same time, I see now if I can work. Then you might say, I wake up to the fact that I exist. And then I come back to life. And again I bring into life that contact I have had. With that I work. You understands: You try.

George Mobille: What you said before to Paula, was ---??--- an attitude of mine --?- to my work which I would liek to connect with this takes you gave me. I could not do it. #???- In fact, I didn't even prepare.

Mr. Nyland: Why do you think you could not do it?

George: Well, I say myself, maybe this is a justification, I do not know, saying that it is not, it would be any use to try since I was not in the right -?-

Mr. Nyland: That is right; that is right. Then what did you do about that?

George: I should have prepared.

Mr. Nyland: Yes. Why didn't you prepare then?

George: I don't know.

Mr. Nyland: This you must find out. It goes back and back; trying to find the excuse, what prevents one. What is it? Finally you find out what it is.

George: I said to myself that I did want to speak about it last week but there was -?-. ??? the other day I tried. \*??\* I could not prepare. I am not sure about this but I think that my motivation was at that time that I could have done without preparation.

Mr. Nyland: Why didn't you prove it then that you could?

George: Well, I say now that I could. But this is what I am trying to say. That I have seen myself being unable and carrying out a task many times quite strongly.

Mr. Nyland: The task is too big.

George: I do not understand why I cannot remember this realization.

Mr. Nyland: You have to know your head sometimes many times against the wall. It may take some time before you start to realize that you cannot do certain things. There is the will also and the wish and what you used to call your ability and you have still a notion about yourself that you can do certain things because in ordinary life you can. And it will take a long time before all the various excuses will drop away and you will realize that you are unable because there it is, time after time. You can write it up. And mentally you sometimes will agree. But not your feeling. In your heart you still have an idea that all the things: never mind, but I still can do it. This has to be, how will I say, destroyed.

The best way to destroy it is to prove to yourself that there is something you can do. And so far that tasks, if you have to give them up or if you did not prepare for them, were too big. Do something that is small. Then you have a perfect right to say, "I did that". What can you select that you can do? Can you remember yourself five times a day at certain times when you say to yourself you are going to do that?

George: I could say that a long time ago.

Mr. Nyland: But could you give that to yourself as a task, to prove to yourself that after all you are not that small.

George: I am trying to understand why I have this attitude. I am trying to explain it.

Mr. Nyland: Because you have the attitude in ordinary life that you can



do things. And in ordinary life you can do ordinary things of life. When you set out, you make up your mind to do it, you will do it. You say, "I will be there at five o'clock and get you with the car and do this and that for you". And when you promise your mother you will be home at a certain time, that you will be home at seven o'clock, you will be home. There are many times that you say, "Yes, I want to write you a letter. I will write you a letter." Within an hour the letter has been written. You are used to this attitude that when you make up your mind you can do it. And you use exactly the same kind of an attitude towards work. And particular when work seems so simple, all you have to do is to wake up. And therefore you say, "Oh of course I can wake up; I can do that task. I can do this. I do not need any preparation. I can do it." And I do it and I hit my head because I do not do it.

George: Is that the reason why at times I can do it with a certain intensity when I am in the right state and then, when I am not, I simply -??-

Mr. Nyland: Yes, at certain times conditions help you to wake up. Circumstances, ordinary accidental circumstances. And, at other times the accidental circumstances are not in your direction. Try to find for yourself what it is that you have that is really your own as an effort that you make and that, in accordance with that, you try to wake up. There are probably very few. But nevertheless they exist because you have, every once in a while, made that effort to want to be present to a certain situation in which you find yourself. And that you can do. And on that basis you can tell yourself "But I can do this." A statement like I can make; I have a body. There is no question about it. At a certain time when I say that I have a body, I have a body. It is absolutely the truth for me. At that moment I exist. At that moment I am conscious of it. At that moment I really live. I am aware. Now, when I say I have, now I walk and I will remain conscious. I take two steps and I lose it. And, with exactly the same conviction I should say, "I cannot do it" but I do not want to make that statement - it hurts me. I have to lose that little bit of my self-vanity. It is really that I am attached to it. I am identified with the possibility that I can do. And it takes a long time, as I say, sometimes many bangs on the head against the wall, before I am willing to give up this idea of myself that I can do. And really, not until I come to the point that I realize I cannot possibly do, not that way, then from ~~xxxxxxxxxxxx~~ moment on I will make a statement to myself, "But I will work."

Then I become, regarding the possibilities of myself, positive. And then I will actually accomplish something. I want to accomplish that what is within my means. And not more. When I think that I can do more it is only a hope. Find out during the day what you actually can do as a result of your effort, as a result of waking up, and the many times that you will be in the presence of someone else, regardless, at the office, that you can tell yourself, "But here I am. I see myself. I am here standing in front of such and such. I hear myself talk to such and such a person." That will be very helpful.

George: It is not intentional. ~~xxxxxxxxxxxx~~

Mr. Nyland: It is not haphazard if you want to do, if you set out by making up your mind that that is what you are going to do. If you would introduce into that, this is my last day, you cannot do it.

Mr. Nyland: Because you do not want to give it that feeling.

George: -?-

Mr. Nyland: No, no, because you cannot believe in it. You have too much belief in yourself.

George: -?- ,y reaction would be to stop completely. I would not even have the wish to find some means -?-

Mr. Nyland: You would stop completely only for a short time. Then ordinary life would take over and, with the same attitude, you will again look at what you were doing. When you look at what you were doing, you will start to value it in the light of: This is the last time I will do this. Then again, you will decide not to do it. You will continue to do something then stop, then do, then stop. This is the way you value. And you will find certain things...

George: -?-

Mr. Nyland: Yes and gradually, out of that, you will distill something that is worthwhile doing. It is the approach which is a little bit more intellectual as compared to the intuitive or the feeling approach. It comes to the same thing at the end of the day. It is the valuation of that what one does: Is it worthwhile or not? You have to continue it long enough to find this out. But, I say, if you can, in anything that you do do, small as it, bring in the feeling that it is important, that you want to do it.

George: -?-

Mr. Nyland: Yes, you can, at times.

George: -?-

Mr. Nyland: Yes, and a t times you have to make yourself do it as if you take medicine. And medicine that is a little bitter, you do it in order to get well.

George: I understand this.

Mr. Nyland: Sure you understand it. You understand it theoretically but I first have to find out I am sick. I cannot do anything unless I know that I am in prison. If I believe that I am free, why should I fight for my freedom? This is the thing that is so hard to take because everything that I have been brought up with and everything that I now experience indicates to me that I am entirely free to do as I like. That is, if I say to myself "I will walk to the door", I go to the door. There is nothing that prevents it. And that I say is my so-called freedom. I do not understand this particular reasoning in my head that I, as I say, I can do and I do it. Therefore, I am free because this what produces the feeling for me to get up is already automatic. But I will not see that until I start to compare it to the moments that I am really awake; and then, when I see that I am awake, then I compare it with the moments when I am asleep. I ~~xxxx~~ will see there is a different valuation. And, by seeing enough of it, I will gradually come to the wish of being more awake.

George: This is disturbing because quite often it seems -?-

Mr. Nyland: At the same time, you have a different taste when you are awake.

George: I know.

Mr. Nyland: And you do not prefer that taste?

George: I do if I can get it.

Mr. Nyland: So, the more you have that taste, or the reverse, the more you have not that taste the more you will wish.

George: -?- try to recall all the times -?- more vividly in instances when I was awake. And it did create a certain force -?-

Mr. Nyland: But it didn't last, did it?

George: -?-

Mr. Nyland: For this coming week, do not work at all George. No task. No effort. Only try to think. Try to think at this moment where is your place and what is the meaning of work in general as far as you know in your life. That is it. It is only a week. It does not matter. You will see, you will be reminded. You will not lose the desire of working but you will not be under a pressure. And that way certain things will become much clearer to you.

George: -?-

Mr. Nyland: No, after a week your attitude will become proper.

George: -?-

Mr. Nyland: Nothing at all. Nothing. Even if you say, "Well, I want to see myself," don't; don't make any effort.

George: -?-

Mr. Nyland: No. And now you do not have to feel badly about it. Yes? Now next week we talk. As I say, it is only one week.

Questions: I had occasion to feel sorry for myself and I could see it and I -?-. sit right down and feel sorry for myself. At the same time, I could visualize your face and how you had told us -?-. When you conceive something like this, do not condemn yourself to just stop and think. So, I stopped and I made myself be quiet and to be conscious of different parts of my body and very conscious of pulse and breathing and things like that. After a while, I got over the point of condemning myself but was able to observe myself -?-. There is still feeling sorry for myself. And this struggle went on for quite a while. And I was trying not to condemn myself to just see it for what it was. And then finally, I made myself get up and do a task, just to completely take my mind off me. And I wanted to know, I wanted to ask if you could advise perhaps a little stronger way of helping myself get over that.

Mr. Nyland: Not to spend too much time on it. When you have these ideas, then immediately change. Not allow yourself so that you say, "finally I did." No, right away. The moment you see you are sorry for yourself, at that moment start doing something else. Do not dwell on it. It is loss; loss of time. It is waste. It is indulging. But you wait until it has



run itself out, as it were and then you will do something. No, do not allow it. You find yourself a little sorry because of certain conditions. You say, "Alright that is it. Now let's work and then do a task. Do something. This will be stronger. It will be more difficult. But it will also show you that you are really more sincere about what has to be done."

Question: -?- die like a dirty dog.

Mr. Nylands: Yes, but that is just the opposite because you are saying that. You say, "Alright, if I allow it I will die like a dirty dog", but I do not allow it. Here, I work. It is quite different. You have tendencies to indulge a little bit. This you should oppose. That is struggle. And therefore, if I say, There is enough material there now not to struggle too long. Make it shorter. Do not allow it. Do not allow these kind of thoughts and feelings simply to take hold of you and play the devil with you because what is there? Something else is there in you that can assert itself and you say, "No, but I am alive and I am interested in this struggle. Poor little so-and-so. Alright - but I work. Now I wake up. Now I work." You see what I mean? So that is the answer, right?

Question: -?-

Mr. Nylands: Maybe a minute. But certainly not much longer. No, it can be, of course, instantaneous. It is just a matter how it strikes one. But, if you have this particular view, seeing yourself being sorry about something, altho it looks like a mountain, then to get up and say, "I work." As I say, it can be instantaneous but it may take a little bit longer. But certainly not too long. The sooner I can do it, the more momentum I will have because, at the moment when it is really felt, when it is something that I really feel sorry ~~am~~ at that moment, there is a certain amount of my own energy that could be put to service into this direction of I wake up. The sooner I can get it, the better it is.

Next week, same time, same hour; with questions about projects; everything that we remember. Also what I started out to say last week, you remember the preparation for a group. I hope you remembered it today. I did not want to mention it.

Question: What did you say that time?

Mr. Nylands: You remember last week I started off by saying something about preparation for a week and how to be quiet, how to collect and also this same applies to when you go home, that you do not lose what you perhaps might have, that something is still alive in you and that it may be carried over until tomorrow. It is in line with what we said a little while ago: How do we change? How do we value it? What does it mean for us now? How serious are we? So, let's try.

Good night, good night.